Vol. II. Numb. 25.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From Friday June 17th. to Wedneſday June 22th. 1709.

WHereas about 300 new Subſcribers have come in ſince *Lady-Day*, it is hop'd they will follow the Example of our former Subſcribers, in obliging us with Prompt Payment, the Quarter being up on Friday. The reaſon of this requeſt is, becauſe it will much facilitate our Servants in their Buſineſs, ſo as to compaſs it in time to general Satisfaction.

Q. *Gentlemen, Your enquiry into the Grounds of the* Pope's *aſſuming to himſelf the Title of being St.* Peter's *Succeſſor, is perform'd with ſuch Ingenuity and ſtrength of Argument, that I'm perſuaded would convince the greateſt Devotee the Roman Church can produce of the weakneſs of his Pretenſions, if once he wou'd lay aſide Intereſt and Prejudice, two great Motives of their continuing in their Erroneous Opinions. But if you would oblige the World (as you promis'd in your laſt) that though what they urge ſhould be beyond diſpute, yet even that would by no means vindicate his Univerſal Supremacy; your ingenious performance of which will be a means of opening the Eyes of many, who are now led aſide by ſuch Aſſertions, and will I hope for the future prevent any ones being impos'd upon in this or any thing of the like Nature. Yours,* E. W.

A. Tho' we ſhou'd ſuppoſe, what the Romaniſts are Unable to make out, namely, that St. *Peter* was the Firſt and Sole Biſhop of *Rome*, yet it no ways follows, that his Succeſſors are Inveſted with an Univerſal Supremacy. And this muſt be readily allow'd, if it be made appear, that St. *Peter* himſelf was not inveſted with that Supremacy, to which his Uſurping Succeſſors pretend a Title. But here the Romaniſts will raiſe a Clamor: What? Was not St. *Peter* an Univerſal Biſhop, when our Lord himſelf confers ſuch Univerſality upon him in thoſe memorable words; *I ſay alſo unto thee, that thou art Peter, and upon this Rock* (alluding to his name, for *Peter* in the *Greek* Original ſignifies a Rock) *I will build my Church.* But tho' the Romaniſts triumph in this frequently recited Paſſage, yet we cannot Eſpy the leaſt appearance of a Promiſe, that is any ways favorable to their Vain Pretences. For the Text implies no more than that St. *Peter* ſhou'd be favor'd with the Peculiar honor of being the firſt Planter of the Goſpel, the firſt Founder of the Chriſtian Church, and this Promiſe was Punctually fulfill'd, as is obſerv'd by *Tertullian*, in that St. *Peter* was the firſt Preacher to the *Jews* on the day of Pentecoſt, when he converted three thouſand Perſons by a Single Sermon; as alſo the Firſt Preacher to the *Gentiles* ſome time afterwards, when he Converted *Cornelius* and all his Family. And as in the former inſtance there is the firſt mention of a Church (which therefore muſt have been founded by St. *Peter*) *and the Lord added to the Church daily ſuch as ſhou'd be ſav'd*; ſo concerning the Latter St. *Peter* himſelf thus ſpeaks to the Council at *Jeruſalem*; *Men and Brethren, you know, how, that a good while ago God made Choice among us, that the Gentiles by my Mouth ſhou'd hear the word of my Goſpel and Believe* But becauſe St. *Peter* was thus highly favor'd above the reſt of the Apoſtles as to be the Firſt Preacher of the Goſpel to both *Jews* and *Gentiles*, does it therefore follow, that he had an Authority, a Juriſdiction over them? Becauſe he was honor'd with one Prerogative, muſt therefore another be added to it? Was not that one Prerogative a ſufficient reward for his having Witneſs'd that Good Confeſſion, *thou art Chriſt, the Son of the Living God.* How then can the Roman Biſhops claim any Authority from hence, when the Promiſe, as made to St. *Peter*, concerns no more than the Firſt Plantation of the Church; *upon this Rock I will BUILD my Church.*

But had Chriſt beſtow'd ſuch Extenſive Authority upon St. *Peter*, why did he not Claim and Vindicate that Authority? And yet inſtead of any appeal to Him, as the Sole Arbitrator of Eccleſiaſtical Differences, we find him rather making his Appeal to others; we find him Impeach'd by thoſe of the Circumciſion, Pleading his own Cauſe as a Criminal at the Bar, and defending his own Proceedings by the Authority of a Viſion.

When we read in *Acts* 15, that St. *Paul* and *Barnabas* went from *Antioch* to *Jeruſalem* for the Determination of an important matter, did they go to St. *Peter*, who was then there, as to the Supreme Judg of Controverſies? No; they applied themſelves to the Apoſtles and Elders in general. When a Council was Conven'd to Decide the Point, was

Peter the Preſident of the Council? No; but St. James, the Biſhop of the place, who gives the Decretory Sentence thus, Κεἰνω ἐγὼ, *I Judge*, or, as St. *Chryſoſtom* expounds it, *I with Authority Deliver this.* And the ſame St. *Chryſoſtom* acquaints us, that the Deciſion was given by St. *James, becauſe He was entruſted with the Government.* And this informs us too, that St. *Chryſoſtom*, who flouriſh'd in the 4th Century, had no thoughts of St. *Peter*'s Supremacy. In the Letters ſent by the Council to the Gentile Churches, is there any particular mention of St. *Peter*? No; they run in theſe General terms, *The Apoſtles, Elders, and Brethren, ſend Greeting to the Brethren, which are of the Gentiles*, &c. But the Pope and Cardinals at *Rome* never make uſe of ſo General a Stile in the ſeveral Decretals iſſued out from thence.

Can we think, that St. *Paul* acknowledg'd the Supremacy of St. *Peter*, when in 2 *Cor.* 11. 5. he ſays; *I ſuppoſe, I was not a whit behind the very Chiefeſt Apoſtles.*

If ſuch Authority had been Confer'd upon St. *Peter* to be Devolv'd upon his Succeſſors, why was it not aſſerted by the Primitive Biſhops of the Roman Church? But as we read of no ſuch Authority aſſerted by them, ſo it is plain, that *Anicetus*, who Preſided over that See about the middle of the 2d Century, aſſerted none, ſince otherwiſe he wou'd have us'd it in the *Quarto deciman* Controverſy. And tho' towards the end of the 2d Century, *Victor*, who was a Man of Heat, wou'd have Exercis'd ſuch Authority as his Predeceſſors were Strangers to, yet the Churches of *Aſia* Oppos'd his Uſurp'd Authority, and Slighted his Pretended Excommunication, under the Direction of *Polycrates*, Biſhop of *Epheſus*. And ſince about the middle of the third Century, in that great Controverſy concerning the Rebaptization of thoſe, who were Baptiz'd by Hereticks, ſo hotly diſputed between *Stephen* Biſhop of *Rome*, and St. *Cyprian* Biſhop of *Carthage*; ſince in that great Controverſy St. *Cyprian* Prevail'd, and had moſt of the Biſhops of his Side, we may Judg, what an Opinion they then had of the Roman Prelate as a Judg of Eccleſiaſtical Cauſes, as a Decider of Religious Controverſies.

Q. *Gentlemen, A Wager being laid, whether Quick-ſilver be a Liquid or not, the Parties not convincing each other, have reſolv'd to ſtand to your Anſwer, which is the ſooner deſir'd, becauſe of their leaving the Town, which will oblige your Subſcriber*, E. W.

A. A Liquid Body is ſuch, whoſe parts do not ſo Cohere as to remain upon a Level in the ſame Poſition to one another, without the Circumſcription of a Containing Body. From whence you may readily judg, whether Quick-ſilver be a Liquid or not.

Q. *How came ſo Haughty and Imperious a Man as* Diocleſian, *who Deſcended from ſo mean a Parentage, to Reſign his ſhare of the Roman Empire?*

A. Diocleſian was indeed ſo Haughty and Preſumptuous a Prince as to imitate *Caligula* and *Domitian*, as is obſerv'd by the Hiſtorian, in vainly arrogating the Title of *Lord*, in impiouſly aſſuming Divine Homage, and Challenging the Adoration of a God. And that he parted not with his Ambition, with his Government, is plainly Evident from hence, in that he Died for Grief and Madneſs at the Demolithing of his Statues by *Conſtantine* the Great, tho' done with deſign to Diſgrace, not Him, but *Maximian*, whoſe Statues were Coupled with His. And therefore his Reſignation of the Empire, had it been a Voluntary one, cou'd not have been eaſily accounted for. But *Lactantius*, who was then Living, has Unfolded the matter in his account of the Deaths of Perſecutors, and Untied this Gordian Knot. For He tells us, that that Action of *Diocleſian*'s, which is ſo wonderfully Applauded by ſome, was extorted from him by *Galerius*, one of the Cæſars or Vice-Emperors. And therefore he Reſign'd his Government for no other reaſon than becauſe Unable any longer to retain it.

Q. *Diſcourſing lately with my Husband and my Son, concerning Vertuous Women, they both deſire to learn from you, how far Vertue extends in the ſtricteſt ſenſe.*

A. Vertue, as applied in the Equivocal Expreſſion of *a Vertuous Woman*, is in it's ſtricteſt Senſe Metonymically us'd, and denotes nothing more than Chaſtity.

Q. *In whoſe reign did* Bridewell *Ceaſe to be the King's Palace?*

A. In the reign of *Edward* VI. that Religious and Pious Prince. Dr. *Ridley*, then Biſhop of *London*, but one of the Martyrs of the Succeding reign, Preaching once before him on the great Duty of Charity, but more Eſpecially as incumbent upon Princes, who are favor'd with greater opportunities of performing it, ſo Affected the Compaſſionate Temper, and ſo powerfully wrought upon the Uncommon Tenderneſs of that Extraordinary, tho' Young King, that the Next Morning he ſent for the Biſhop, and repeating the better part of the Sermon (for he was bleſs'd with an Excellent Memory, as well as Admirable Parts) with Tears in his Eyes (an Unuſual Spectacle) deſir'd his Counſel and Advice, how he ſhou'd perform ſo Indiſpenſibly Neceſſary a Duty in an Acceptable manner. Whereupon, among other bountiful Donations (all Worthy of the Royal Donor) he gave that his Palace to a Charitable Uſe.

Q. *Who were the* Archonticks, *and why ſo call'd?*

A. They were a branch of the Marcoſian Hereticks, and ſprang up in *Paleſtine* and *Armenia*, about the beginning of the ſecond Century. They took their Name from one of their Heretical Opinions, namely, that the World was Created by Archangels.

Q. *A Lady of Quality, your Subſcriber, deſires to know the meaning of this Proverb*, Out of God's Bleſſing into the warm Sun.

A. The Proverb is plainly applicable to thoſe, who in the Language of the Scriptures *make haſt to be Rich*: That is, heap up Riches by Unwarrantable Methods: As indeed do all ſuch, who by ſinful Practices Extricate themſelves from any manner of Misfortune, in which they are Involv'd.

Q. *What number is that, which being Multiply'd, by one Third of it ſelfe produſes* 960.

The precedent Queſtion being ſent to you a weeke agoe, and not Anſwer'd I fear it Miſcarried. Yours, E. F.

A. Since no Number will anſwer the thing requir'd, the Queſtion muſt have neceſſarily proceeded from either Groſs Ignorance, or a very Frivolous Deſign. But the Querift's Uncommon Accuracy and Niceneſs in *Orthography* will not ſuffer us to Implead the Ignorance of ſo Accompliſh'd and Refin'd a Gentleman.

The Gentleman, who deſir'd an account of the advantages of reading Hiſtory will be anſwer'd on Friday, and in the next *Monthly*, the Characters of *Brutus* and *Caſſius* will be compar'd.

POEMS.

Q. M*Y grateful heart (with reſtleſs thoughts oppreſt,*
Caus'd by Misfortune Dire and conſtant care:)

For

For your Divine and Sacred Dictates pays
Her thanks submiſſive. But 'tis wondrous hard
To make the Mind reſignant to the Will
Of all foreſeeing Heaven: To view a Slave
With couchant mein, inſinuating cant,
And trimming, ſubtle Arts, great wealth amaſs,
While the Upright, the Brave, and worthy Soul,
Depreſt with want, becomes the Vulgar's ſcorn,
But be it ſo: For me I'll ne'er repine
At other's welfare, will but bounteous Heaven,
With frugal plenty bleſs precarious Life;
And ſtill with peace ſerene indulge my Breaſt,
Continuing the dear Joys I now poſſeſs
Of happy Friendſhip, and of Mutual Love.
Then will my future days revolve in Bliſs,
Untainted by the Evils of Exceſs,
Enjoying ſweet Content and ſolid Happineſs.

Toreſmond.

A. We miſconceive the deep Reſults of *Heav'n*,
To judge thoſe *Fav'rites*, who in *Wealth* abound;
Much oftner for a *Curſe*, than *Bleſſing ſent*:
Poor Mortals Blinding with *Ægyptian* Night,
Till They are greateſt *Strangers* to Themſelves.
It leads them to a *Precipice*, whoſe Height
Gives ſhudd'ring Horrors from the vaſt Deſcent,
For which Proclivity they ever find.
It makes them Objects of Malicious Eyes,
Infectious and Pernicious, loads with Cares
Inſuperable, preſſing to the Earth,
And when they *Sink* they are the *Sport* of All.
What Fruits, alas! have all their wretched Toil,
One Mouldring Carcaſs only to ſupply;
For all beyond is Slavery, for thoſe,
Who on *Reverſe* will ſhun 'em like the Plague.
Happy, thrice Happy, the *Contented Poor*,
The Storms which ſhock the Great, fly o'er his (Head.
Unenvy'd, unalarm'd, He reſts in Peace;
Enjoys from Frugal Viands, Health and Strength;
Whilſt his ſound Sleep's provok'd by honeſt Labor.
Looks down with Pity on th' *Unhappy Great*,
Who daily languiſh in Luxurious Eaſe.
And when the Great *Probation-Hour* is come,
That Nature muſt to Diſſolution yield,
His *Charge* be'ng ſmall, his *Audit* ſoon is Caſt,
And Cheerful *Reſignation* Crowns his *Joys* at laſt.

Apollo,

Q. *So well you have your* * Oracle *retriev'd*,
When France *both* You *and all the World Deceiv'd*,
That ev'n the Error *makes more* Praiſe *your Due*,
Than the Predictions, *had they happen'd True.*
Again Eſſay, and tell us when She'll *move*
In Steps Direct, *and* Juſt *and* Faithful *Prove*;
And ſay, what Omens *will precede the* Change,
Which ſhou'd it happen, muſt be wondrous Strange.

* See *Numb.* 21. CORIDON.

A. When *Courtier's* Promiſes and Hearts agree,
When *Lawyers* plead your Cauſe without a Fee;
When a baſe *Sycophant* bold Truths Aſſerts,
And *Uſurers* profeſs relenting Hearts;
When *Rakes* grow Moraliſts, fly Eaſe and Sloath,
And *Gameſters* make a Conſcience of an Oath;
When *Bullies* Hero's turn, and *Whores* prove Juſt,
And old flux'd *Bawds* decline the Scenes of Luſt;
When theſe *Portentous Things* ſhall hap, believe
Great *Lewis* will no more the World *Deceive*.

Mr. Quibus,

Q. *Some time I have watch'd you,*
But now I have catch'd you
Faſt napping, as Moſs catch'd his Mare:
Pray rouze up your Wit,
For I'm ſure you are ſet,
If you anſwer my Queſtion, that's fair.

Suppoſe I caſt in-
To the Ocean a Pin,
One of thoſe of three rows for a Penny,
Then I loſe it you'll ſay,
For I throw it away,
Let it go then, for one is not many.

Pray, will all the Sea,
Thereby raiſed be,
Or will it ſtand juſt as it was;
Some are Negative,
And will not believe,
Apollo, *pray anſwer the Caſe.*

Yours, &c. Cock Robbin.

A. You've catch'd us at laſt,
And (as you think) taſt,
But depend not too much thereupon;
For e'er you're aware,
In deſpite of your Care,
We'll give you a Flirt and be gone.

The Ocean no doubt,
Will be raiſed throughout,
But the Queſtion may be in your next,
How much; Which we'll ſhow,
As fully we know,
And leave you no longer perplex'd.

Suppoſe all *the Senſe*,
Now, before, and from Hence,
In one large Expanſion cou'd ſit,
So much wou'd your Brains,
(Scarce more than *two Grains*)
Add to that vaſt *Ocean* of *Wit*.

Q. *Suppoſe, Great* Apollo, *a* Cuckold *I'm once,*
And my Wife ſhou'd the Faculty after renounce,
Is't Reaſon or Juſtice, that after the Shame,
Shou'd always as long as we live be the ſame?

A. The

A. The Reaſon the Scandal remains, is to fright
Thoſe, who might in making of *Monſters* delight.

Q. *Moſt ſweet, good humor'd, Maſter* Apollo,
Whom the inquiſitive World do ſo mightily follow,
Your Queriſt lately ſtumbling into a Poetical vain,
Thought it moſt prudent to write while he was in the (*ſtrain.*
By your Perſpicuous Judgment I hope you'll diſcern,
The reaſon of what I have muſed on with great concern;
'Tis this, of which I hope you won't be Supine,
Why a Hercules *often accompanies a* Still *on a* Sign?

A. Your Drunken *Anacreonticks* plainly diſcover,
That if you love *Poetry*, you've a ſcurvy *Taſt* for a (*Lover*;
For you not only ſtumbled into your Song,
But you ſtumble alſo all the way you go along.
However we will anſwer your fine *Meeter*,
In *Tallies* with your own to make them run the (ſweeter.
The Reaſon why *Hercules* accompanies a *Still*,
Is 'cauſe the *laſt* will *knock down* more, if not as (many Kill.

In laſt Paper, Col. 6. l. 9. for *to*, r. *tho'*. l. 22. for *wrap'd*, r. *warp'd*. In the laſt Proſe Anſwer. l. 5. for *your*, r. *that*. l. 7. for *them*, r. *it*.

Any may have of our Servants in their Walks, the Index to our firſt Volume, which contains between 2 and 3000 Anſwers to Queſtions, or of our Printer; being uſeful to all who ſend Queſtions, to know what have been anſwer'd, for of ſuch we ſhall take no further Notice.

SIR,

THE Letters from Barcelona May 6th adviſe, that the Enemies are very quiet in their Quarters, that they cannot take the field by reaſon of ſcarcity of Proviſions, and that they have not yet, as 'tis ſaid, receiv'd their Recruits; that his Catholick Majeſty holds frequent Councils with his Generals and Miniſters to conſider of the moſt proper meaſures for diſappointing the deſigns of the Enemy, but particularly on the ſide of Rouſillon, from whence they are threatned with an Invaſion and the Siege of Gironne, but that place is in ſo good a Poſture of defence, and the Troops on that ſide in ſo good a Condition, that 'tis not doubted but that Monſieur de Noailles in his Projects will be diſappointed; that the Catalans continue ſo very firm and hearty in his Majeſty's Intereſt, that they are ready upon all occaſions to ſacrifice their Lives for his Service. The advices from the Portugueze Army are, that the Portugueze having march'd towards Badajox from Jurumena the Marquis de Bay recall'd part of the Troops which Block'd up Olivenza, whereby the Portugueze had an opportunity to put a great ſupply into that Town, and then the Army March'd to Torre-Allegada, where they deſign to continue till they march into Quarters of refreſhment. The advices from the Hague June 21ſt are, that the Letters from Turin adviſe, that the Duke of Savoy makes great preparations for a Vigorous Campaign, and has cauſed a great Number of Pontons of Leather to be prepared for making Bridges on Rivers, which with his other preparations looks with an appearance that he has an important expedition in view; and that all the Troops which are to form the Army under his Royal Highneſs will be aſſembled the 25th Inſtant, and wou'd have ſooner been in the field had not the Recruits for the Pruſſian Troops been retarded in their March in Bavaria and Tirol.

'Tis adviſed from Deal June 10th. that Sir John Leake that Morning having Hoiſted the Union Flag on the Main Top of the Newark continues there with the Dover, Pearl, Oxford, Lyme, Mary Galley, Strombolo, and Pembroke Hoſpital, with the outward Bound; that yeſterday in the afternoon came in her Majeſty's Ship the Rocheſter, and under her Convoy from Portſmouth two Ships from the Canaries, and one from Venice. Which is all from Yours, *&c.*

All are deſir'd to direct their Letters (ſuperſcrib'd for the *Britiſh Apollo*) to be left at Mr. *Carter*'s, at the *Roſe* & *Crown* in St. *Paul*'s Church-Yard, at Mr. *Bickerton*'s, at the *Roſe and Crown* in *Little Britain*, or at the Printer's hereof; either with Queſtions, Subſcriptions, or for whole Sets, of which very few are left. The entire firſt Volumn to *Lady-Day* comes to 12 *s.* and with the Index 12 *s.* 6 *d.* Bound and Gilt all down the Back in Sheeps skin, 15 *s.* In Calves-leather 15 *s.* 6 *d.* The Book contains 137 Sheets, and Anſwers to above 2000 Queſtians in moſt Arts and Sciences. As alſo for Books of Guards 2 *s.* each to keep them in. Our terms are 2 *s.* per Quarter without the *Monthly*, 2 *s.* 6 *d.* with; and each *Quarterly* Book 6 *d.* Thoſe who come in within the Quarter, to pay at Quarter-Day 1 *d.* for each Paper. No Queſtions out of the Country will be anſwer'd, but where the Poſtage is paid.

Any who want ſingle Sheets to make up their Setts, may have them, on directing as above.

ADVERTISEMENTS.

WHereas great numbers of Queſtions are continually ſent us, which we have anſwer'd before; to prevent that trouble for the future, both to our Queriſts and our ſelves, we ſhall plant Indexes fix'd to Boards in ſeveral Coffee-houſes in the principal parts of the Town, for ſuch as have not Indexes to have recourſe to, where alſo Queſtions, Subſcriptions and Advertiſements, will be taken in, of which we ſhall give Publick Notice.

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LIcentia Poetica diſcuſs'd: Or, the True Teſt of Poetry. Without which it is Impoſſible to *Judge of*, or *Compoſe*, A Correct Engliſh Poem: To which are added, *Critical Obſervations* on the Principal, Ancient and Modern Poets, viz. *Homer*, *Horace*, *Virgil*, *Milton*, *Waller*, *Cowley*, *Dryden*, &c. as frequently liable to Juſt Cenſure. With ſome Remarks alſo on my Lord Duke of *Marlborough*'s and Maj. Gen. *Stanhope*'s Letters Commendatory of the Earl of *Peterborow*'s Valor and Conduct in *Spain*, as the occaſional Ground for an Excellent Epic. Poem. *London*; Printed for *William Carter*, at the *Roſe* and *Crown* in St. *Paul's Churchyard*, 1709.

Printed for the Authors, by *J. Mayo*, at the *Printing-Preſs*, againſt *Water-Lane* in *Fleet-ſtreet*. Where Advertiſements are Taken in.